THE

Clergyman's Thanks

TO

PHILELEUTHERUS,

FOR HIS

REMARKS

ON

The Late DISCOURSE of *Free-Thinking.*

In a Letter to Dr. BENTLEY.

Fungor vice Cotis.

LONDON,

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THE Clergyman's Thanks TO *Phileleutherus*, &c.

SIR,

IF the Remarks of PHILELEUTHERUS upon the late Diſcourſe of *Free-Thinking*, had been confin'd to the private Hand they are addreſs'd to, the learned and ingenious Author could have expected the Thanks due for ſo noble a Performance from no other Quarter; but ſince thoſe excellent Remarks have had the Juſtice done them to be made publick, and inſtead of ſerving to the Inſtruction of a few, have been read with Pleaſure and Improvement by all, all I mean who have any Intereſt in the Services done to Learning and Religion, their Author has a right to the Thanks of all. And as every honeſt *Clergyman* may, without vanity, reckon himſelf in that number, I take leave publickly to make him this Acknowledgment in my own Name, and in that of many others; and to aſſure him, that his Performance has met

with the Reception it deſerves, and is univerſally eſteem'd by the ſerious and virtuous Men of all Parties, particularly by the *Clergy* (for it is in that Quality I write) without diſtinction; and that nothing is more impatiently deſir'd, than that the ſame Hand would oblige them with a *Second* Part, and compleat the Work. For tho, as the judicious Author has obſerv'd, *the half be as much as the whole*, to ſome Purpoſes; yet when we find ſo much both of Pleaſure and Advantage in half, he muſt excuſe us if we can't but be very deſirous of the whole. I ſay, Pleaſure and Advantage both; for as we are all pleas'd, ſo the moſt learned of us is not aſham'd to own, that he is inſtructed alſo by the Remarks of ſo able and excellent a Pen. And what makes the *Second Part* ſtill more deſir'd, is, that the remaining Part of *Free-Thinking* ſeems to afford *Philelutherus* a larger Field for diſplaying that wonderful *Critick*, of which he is ſo great a Maſter.

But why do I ſay this to you? What is PHILELEUTHERUS LIPSIENSIS to our *Engliſh* BENTLEY? Or how will writing to one, procure what is deſir'd of the other? This indeed is a Queſtion that might be ask'd, where the true Author has reaſon to conceal himſelf, or is obſcure enough to do it effectually if he would; but neither of theſe Suppoſitions have any place here. *Philelutherus Lipſienſis*, we are ſure, is a feign'd name; and under ſuch a name ſome Writers, did they chuſe to hide themſelves, might do it with great Eaſe, eſpecially if they could *perſonam ſuſtinere*, and keep up the feign'd Character throughout with that exactneſs, which, it muſt be confeſs'd, has been obſerv'd in theſe Remarks. But the Abilities of ſome very few Men are ſo diſtinguiſhing, that unleſs they will hide

hide their Talents as well as their Names, and write below themſelves, under all Diſguiſes they will be known as certainly as by their Names. 'Tis in vain a Writer endeavours to conceal himſelf, when he is allow'd by all to have no Equal in his way; and why ſhould he deſire it, when the more his Performance is known, the more Honour he is ſure 'twill do him? Give me leave, therefore, Learned Sir, without more Ceremony, *perſonam detrahere*, and, ſince it will be no Diſcovery, to call you by your Name; for every body, I aſſure you, is beforehand with me: And tho Dr. BENTLEY may *perſonate*, if he pleaſe, a *Foreigner*, we are all, for the Honour of our Country, ready to own, that no *Foreigner* can perſonate him.

Of this the World have had a convincing Proof already in your *Emendations* on MENANDER; which tho printed in *Holland*, and under a foreign name, yet the true Author (notwithſtanding *the Taciturnity of the Friend, thro whoſe Hands you convey'd them to the Preſs*) could not be conceal'd one moment from the Men of Learning, after they had read but a very few Pages. That *Acumen Criticum*, that happy Sagacity in *Critick*, which in theſe times at leaſt is peculiar to the Great BENTLEY, appear'd ſo viſibly in almoſt every Line, that every body was ſure of the Author, without being at the pains to ask the Queſtion. Nor can any one who has look'd into thoſe *Emendations*, be at a loſs to know the Author of theſe *Remarks*, eſpecially when the Attention is rais'd by both appearing under one Name.

This has made it no Secret who is *Philoleutherus*; not that it would have been a very difficult Matter to have found it out, tho we had wanted

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that help towards a Diſcovery. Whoever has Learning enough to obſerve how much his own Thoughts on *Free-Thinking* are outdone in theſe Remarks; how many *Blunders* are here diſcover'd, which he had paſs'd himſelf; what a Maſterly Skill appears in ſetting the Thoughts of *Tully*, *Virgil* and *Horace* in a true Light; what an univerſal Genius ſhews it ſelf in all parts of antient Literature, Poets, Hiſtorians, Philoſophers, Scriptures, Fathers, and Eccleſiaſtical as well as Profane Writers; particularly what a juſt, and accurate and compleat Diſcourſe is, in the Compaſs of a very few Pages, made upon what has been commonly thought by the ableſt Divines a very hard Queſtion; I mean the *various Readings* in the Text of the New Teſtament; a Diſcourſe in which the Remarks are as plain and certain when ſhewn, as they are new and ſurprizing at firſt ſight: Whoever has made theſe and the like Reflections with himſelf in reading over your Remarks, and obſerv'd that Life, Acuteneſs and Judgment, that happy mixture of *Humanity*, *Philoſophy* and *Theology* that runs thro the whole; ſuch a Man can't doubt of the Author of them, or muſt ne'er have read your other Works. In every one of which there is ſo much curious Learning, ſuch a Penetration and exact Diſcernment, ſuch a Happineſs in *correcting* Places that have been deſpair'd of by the ableſt Hands, I might ſay in *reſtoring* Parts of Learning that ſeem'd to be quite loſt: In a word, ſuch a peculiar Ability in every part of true *Critick*, that a careful Peruſal of any one of them might ſerve the Reader to trace out by it the true name of *Phileleutherus*.

Much leſs can the Author of theſe *Remarks* expect now to be conceal'd, when there is freſh in every

every body's hands, the compleateſt Work, that ſince the Reſtoration of Learning *Critick* has produc'd. Every Reader will ſee, I mean your HORACE; which I own I never can enough admire. When I conſider how ſmall a Book *Horace* is, how much he has been the Delight and Admiration of the Learned in all times, what Pains the ableſt Criticks have taken with him, and that if others have done nothing, it ſeems to have been for no other reaſon but that they thought there was nothing left for them: When I make theſe Reflections, and conſider on the other hand, what one Man has been able to do after ſo many great Names, who had the uſe of no Manuſcripts but what ſeem'd already to have been exhauſted, and wanted many of the beſt; 'tis hard to ſay whether the Pleaſure or Admiration were the greater, with which I read your incomparable Work. A Man muſt have very little Acquaintance with the Antients, or have no Taſte of their Writings, who can forbear greatly admiring, or being greatly pleas'd with a Performance, wherein Exactneſs and Perſpicuity, Life, Spirit, Beauty and Order are reſtor'd to ſo many Places, which were before corrupted, or miſplac'd, or obſcur'd, for want of being rightly read or truly underſtood; for want either of an Emendation of the Text, or of knowing the Hiſtory or Cuſtom pointed at, or the Paſſages of the *Greek* Poets, which *Horace* directly imitated, or the more ſecret, but very beautiful Alluſions, which he was above all the *Latins* happy in.

'Twould be endleſs to enumerate all the Beauties of this fine Edition, which make the Learned read *Horace* himſelf with more Admiration than before, and the Critick will be as much admir'd

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as the Poet: For 'tis certain there never has been ſo much done on one ſmall Book, ſo many good Emendations made, or ſo well prov'd, or ſo little left undone. But as perfect as this Work is, ſhall I tell you, there has ſtarted up a little Teacher of a Diſſenting *Seminary*, who has in two very long ſtupid Letters ventur'd to attack your *Horace*, with no other View in the World, but that he may provoke ſo great a Man to anſwer him; his only Ambition ſeems to be,

Ut, cum Victus erit, TECUM certaſſe feratur.

But he is dull beyond a poſſibility of reading him, did not the name of *Bentley* furniſh one with Patience to go thro what he has to ſay, which I dare ſay is more than you have done your ſelf; and therefore let me give you in a very few words the Subſtance of his pretended Quarrel with you, which ſtrip'd of the Dulneſs he has dreſs'd it in, is *comical* enough. He is, he tells us, now in his grand *Climacterick*; his Quarrel with you is of no leſs than ſeven years ſtanding, and the Affront too great to be put up. In *May*, 1706. he deſir'd you to uſe your Intereſt with my Lord *Sunderland*, then Secretary of State, to procure him her Majeſty's *Privilege* for his *Norma Loquendi*, that no body might print upon him; a Point the poor Man might have been very eaſy about, tho it had not been obtain'd. Well, he waited on you, it ſeems, three times in one Week; and you receiv'd him, he ſays, the firſt time *Urbanè*, the ſecond *Lautè*: but as ill Fate would have it, the third time he met you out of your Houſe, haſtening to *Lambeth* to wait on the Archbiſhop, and in danger of being too late. You did indeed his Buſineſs, and procur'd the Privilege

Privilege he wanted; but that muſt not atone for this his laſt Reception. 'Tis this has produc'd his two tedious Epiſtles, in which, as long as they are, he ſcarce dares to nibble at the *Critick*, his Shot is all ſpent upon the *Dedicator*; but with what Succeſs! All the poor Man has gain'd by his Attack, is to ſhew that he never read a good Author in his Life, at leaſt not in any good Edition; and when he goes beyond his *Grammars*, *Phraſe-Books*, and the *Latin Theſaurus* (for he is a declar'd Enemy to *Greek*) the old Man is immediately out of his Depth. This is the formidable Author of *Epiſtolæ Quaternæ*, a Man every way *tantis congreſſibus impar*; but he is ſafe in one reſpect, for he will never be read twice, much leſs anſwer'd: and I dare ſay there are not twenty, beſides his own little Academy, know ſo much of his Epiſtles, as you have here in this ſhort Account of them.

But to return from this Digreſſion, which my Admiration of your HORACE, and a juſt Contempt of theſe ſtupid Letters have led me into; as long as the Editor of HORACE is known, the Author of theſe REMARKS on *Free-Thinking* cannot be unknown: ſince the ſame extenſive Learning, the ſame Judgment and Acuteneſs, the ſame Ability and happy Genius ſhine and reign throughout both. But if the Author be ſo eaſy to be known under his Diſguiſe, it may be ask'd, why then did Dr. *Bentley* take ſo thin a one? This ſeems to reflect either on the Doctor or my ſelf; on my ſelf for pretending the Diſcovery to be ſo eaſy, or on him if it really be ſo; ——*Fugit ad ſalices, & ſe cupit ipſe videri.* Shall I ſay in excuſe, that the Doctor perhaps did not know himſelf ſo well, but that he might think he could be conceal'd under a feign'd Name; or

that he had a mind to try the Taſte of the Age, to ſee whether they could find him out or not? No, I will not ſuppoſe ſo great a Genius knew himſelf ſo little, or that he had ſo low an Opinion of his Readers; and therefore ſhall rather think, till I am better inform'd, that you affected this Diſguiſe for one or other of theſe Reaſons. Give me leave to ſay, 'tis poſſible for a Man, who has diſtinguiſh'd himſelf by Works which he is ſure will live, and in a Language that will laſt, to think it below him to put his Name to what has but the appearance of a little Pamphlet, tho its real and intrinſick Value would weigh down whole Volumes. A better, and, I believe, truer reaſon of aſſuming a foreign Name, if I may gueſs from ſome Hints in your Remarks, was to rid your ſelf at once of the *Gatherings* the *Free-Thinker* has made out of our *Engliſh* Writers, which are many of them too indiſcreet, or otherwiſe too faulty to be defended; and there is no need they ſhould, ſince they affect not the Cauſe at all: for the Truth or Falſhood of *Reveal'd Religion* neither does nor can poſſibly at all depend on what is writ or ſaid now, but on what was done many Ages paſt.

Let me add in the laſt place, that perhaps one Reaſon for your taking the ſame Name here you did in your Annotations on *Menander*, was to intimate, that you writ both with the ſame View; not out of any perſonal pique either to Mr. *Le Clerc* or the *Free-Thinker*, but to do ſome real Service to *Learning* and *Religion:* for that, I muſt own, I have heard from good hands, was the true Motive and Deſign you had in writing on *Menander*. Here in your Remarks you attack the whole Body and united Force of the *Free-Thinkers* (for ſuch I take their Book to be) and there you attack'd

attack'd the reputed Head of them; for ſuch Monſieur *Le Clerc*, 'tis known, has been thought: tho in juſtice to him I muſt ſay, I do not think he is imbark'd with them in the ſame ill Deſigns, and whatever he has done that may look that way, 'tis, I verily believe, the Effect of his being ill-advis'd or miſinform'd. However, in fact, they have made their Court to him, and he to them; and his *Bibliotheques* have been made the Vehicles, to ſpread on the Continent the Poiſon of their Books, which for want of Learning in the Writers, would otherwiſe have been kept within the four Seas. But that is not the only uſe they have made of him: His *French* Extracts of their Books have been tranſlated back again into *Engliſh*, that they might come recommended to the Reader with the Reputation of a *foreign* Name, that has been long known among the Men of Letters, and which their own Illiterateneſs has made them very fond of: For I can't ſay his Writings have been much eſteem'd among the truly Learned; he writes in too much haſte to do any thing correctly, and goes into too many Parts of Learning to be a thorow Maſter in any one: and therefore his Admirers have generally been ſuch, as owe their Learning to his Books, and have never gone to the Fountain-head themſelves, or read either antient or indeed modern Writers, otherwiſe than in his Extracts of them.

But of all Monſieur *Le Clerc*'s Performances, he never in any laid himſelf open in a weaker Part, or to a ſorer Adverſary, than when he meddled with *Menander*; there being nothing wherein he ſeems more intirely ignorant, than in the *Ars Metrica*, or the knowledg of the Numbers, Meaſures and Nature of the antient Poetry, nothing wherein his Adverſary is a greater Maſter. In other

Parts of Learning he may excel others, but this he ſeems to poſſeſs wholly to himſelf, unequal'd and unrival'd. There neither is nor has been in theſe latter Ages (I believe I may ſay, not ſince the days of *Horace* himſelf) any Man, who has had ſo perfect a knowledg of the various kinds of *Metre*, *Harmony* and *Rythm* we meet with in the old Poets; of which he has given us ſuch noble Specimens here and in his *Tuſculans*, to ſay nothing of his other Works, that our Deſires of the *Maſter-piece* he gives us hopes of, every day increaſe upon us: and we long more for his TERENCE, than we did before for his *Horace*. The Verſe of *Horace* we underſtood, in the main, without a *Bentley*; but that of *Terence* has been but gueſs'd at, and with the Generality of Readers it paſſes for no better than good Proſe, and will do ſo ſtill, till this mighty Genius diſcovers the ſo long hidden and unknown Harmony, and leads us into this Part of the Poet's Art, who excel'd in *Numbers* as much as in the other Beauties, for which his Plays have been ſo much admir'd.

This Knowledg of the *Ars Metrica* may juſtly be eſteem'd hitherto as one of the *Deſiderata* in Learning, which without a *Bentley* we have no hopes to ſee retriev'd; for 'tis but few of the Learned have any ſhare of it, the greater part confeſſedly have none at all: Which makes it the leſs Reproach to Monſieur *Le Clerc* to know ſo little of it as he does; that is common to him with other learned Men; 'tis his Behaviour only that has made the Diſcredit of it peculiar to himſelf, while by defending his Ignorance he expoſes it, and by his Unwillingneſs to own what can't be hid, betrays a great Diſingenuity, without the leaſt Advantage from it: For as long as *Bentley*'s Annotations can be read, *Le Clerc*'s will be deſpis'd.

ſpis'd. But I muſt ſay, I have been aſſur'd, that it was not a deſire to ſhew your ſuperior Skill that drew thoſe Annotations from you, nor any Ill-will to *Le Clerc*; but a nobler View, a Deſign much more worthy of your Name, and the Character you bear: it was to let our *Free-Thinkers* ſee, that the Man they all bow to as their Head, is as much below the *Learned* of the firſt Order, as themſelves are below him. From whence, by an eaſy Compariſon, they may ſee in what Rank to put themſelves, and how little better Figure they would make, were he preſent at the Head of them. But if this were your Deſign when you firſt took the name of *Phileleutherus*, there needs no other reaſon for keeping the ſame in your *Remarks*.

Since now, 'tis plain, that to pull off the Mask can make no Diſcovery, and the Author can't by naming him be better known than he was before; I hope, Sir, I may, without the leaſt Offence, take the liberty to congratulate you upon the great and general Applauſe with which your Remarks have been receiv'd, and to thank you, in the name of my Brethren of the *Engliſh* Clergy, for the Service you have done both to *Learning* and *Religion*: for there is no Enmity, whatever the *Free-Thinkers* would inſinuate, between true Learning and the Religion they maintain; and as they are principally intereſted in, ſo they may juſtly be eſteem'd the chief Conſervators of both. By your judicious Remarks you have done ſignal Service to each, and have obtain'd, the Enemy themſelves being Judges, a compleat and entire Victory; and 'tis hard to ſay whether be greater, the *Honour* you have gain'd to your ſelf, or the *Confuſion* with which you have cover'd them. You have broken and diſpers'd their whole Strength

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in one Attack, and turn'd their Artillery againſt them, and put it out of their power to make head again. You have baffled all they have writ, or can write: You have deſtroy'd not only their *Arguments*, which can't be ſtronger than the weak and wicked Cauſe they would ſupport, but their *falſe Reputation* too, which gave the greateſt Strength to what they writ; and have ſhewn to all the World, that theſe *Giants* for deep Senſe and great Learning, are, when ſeen in their true Dimenſions, little more than *Graſhoppers*; ſuch you have made them appear in the Eyes of others: And if they have any Modeſty, or Senſe enough to feel your great *Superiority*, they will appear little better in their own. We have ſeen their Forces routed on your firſt Attack; we now expect the pleaſure of ſeeing the Purſuit, and the return of the triumphant Conqueror, with the Remains of their broken Arguments, and the Spoils of *Greece* and *Rome*, reſcu'd from theſe Plunderers, and ſtrip'd of their Diſguiſe, and again appearing in their native Form; and with the more valuable Spoils of the *inſpir'd Sages and Prophets of the Holy Land*, whom theſe bold Invaders have laid their impure Hands on, for no other end, than to pervert and diſtort them from what is their genuine Senſe, to ſpeak againſt themſelves; and inſtead of giving Honour to God, and declaring his Will for the advancement of Virtue and Religion, they are made to witneſs to a Lye, in order to deſtroy the great and fundamental Truths, on which the Worſhip of God, and the Obedience due to his Laws are built.

This is the pleaſing Sight we expect from you, and which you alone can give. I may ſeem perhaps to do too much Honour to the *Free-Thinkers*, or not to know enough the difference between them

them and their Antagoniſt, when I ſay you have by your Conqueſt *gain'd great Honour to your ſelf:* I muſt therefore beg leave to explain my ſelf, and to aſſure you, that nothing can be further from my meaning, than to ſink your Abilities down to them, or to raiſe theirs up to you. No; 'tis not barely the Conqueſt I admire, or that I think does ſo much Honour to you; 'tis the *Manner of your Attack*, the Nature of your Arms, and the Force with which you manage them; 'tis the Eaſe you conquer with, and the Compleatneſs of this Victory that are peculiar to you: with theſe you conquer your Reader as well as your Adverſary, and ſubdue all into a tacit Admiration of what you have writ. Others, and thoſe not a few, have writ againſt *Free-Thinking* with very good Succeſs, particularly the ingenious Chriſtian *Queriſt*, who, for his Honour, was the firſt that appear'd in ſo good a Cauſe; and yet their Thoughts have ſo ſeldom fallen in with yours, that you ſeem to ſtand almoſt as much alone, as if none had writ beſides. Others have prov'd upon the *Free-Thinkers* the *Inſincerity* of their Conduct, the *Unfairneſs* of their Arguments, and in ſome degree their *Miſrepreſentation* of the Antients; and have made it very plain, that at the bottom it is *Atheiſm*, not *Truth*, they are ſo much concern'd to propagate. Others have in ſhort *confuted* them, but 'tis you only have *expos'd* them. You have ſhewn not only their Arguments to be weak, but themſelves with all their freedom to be ſhallow unthinking Fools; that they not only reaſon ill, but that it is not in them to reaſon better. You have ſhewn that their Miſrepreſentation of the Antients is not only very groſs, but in their Excuſe have prov'd it was not wilful. You have ſhewn not only that they *have not conſtru'd*,

ſtru'd, but that they *cannot conſtrue, nor ſtep three Lines in the eaſieſt Author without a blunder.*

There is in your Remarks ſomething throughout ſo peculiar to them, that after reading others one returns with freſh pleaſure, as to a new Work, and upon another Subject. You have ſaid either new things, or in a new way, and have diſtinguiſh'd your ſelf from thoſe you have writ in the ſame Cauſe with, as much as from the Men you write againſt. The ſame Argument in your hand is not the ſame; 'tis new pointed, or thrown with greater Force, or more Life, or ſome other way manag'd to more advantage. To me your Remarks differ from what others have writ, almoſt in the ſame manner that an *Algebraick* Analyſis does from an *Arithmetical* one. The laſt ſolves a particular Queſtion very well, but the Solution the other gives is univerſal, and is equally applicable to all Queſtions of the ſame kind; and ſo 'tis here. Others have ſufficiently anſwer'd this particular Book of the *Free-Thinkers*; you have confuted not one Book only, but all they ever can write in ſupport of the ſame wicked Cauſe; you have deſtroy'd the Fund from whence all their Arguments are rais'd, and have trac'd their *Logick* and *Learning* to the Head, and ſhewn their Springs to be too ſhallow and muddy for any thing deep or clear to be expected from them: In a word, your Victory is every way ſo compleat, and the Confuſion with which you have cover'd the Adverſary ſo great, that it can't be unpleaſing to the Reader to dwell a little on Particulars, and to take a nearer View of the Enemy you have render'd ſo contemptible, and of the Defeat you have given them.

A *ſpecious Cauſe*, and a *falſe Reputation*, made the firſt Appearance of the Enemy look a little formidable;

formidable; for *Liberty* is a word juſtly dear to all *Engliſhmen*, and *Liberty of Thought* particularly, is ſuch an evident and inherent Right of all Men, that no body can think of parting with it without great regret, or of having it extorted from him by any Power or Authority whatever, nor indeed can it in the ſtrict meaning of the words. Theſe Aſſerters therefore of *Free-Thinking*, by the very Title they aſſume, beſpeak in their Favour thoſe, whoſe Right they ſeemingly defend, and create in the Reader Surmiſe and Jealouſy againſt ſuch as ſhall oppoſe them, as if they were the common Enemies of Mankind. But when things are look'd into, what is it they defend, or whom is it they oppoſe? 'Tis their Happineſs to live in a Country, where they may be as eaſy as they pleaſe, and where they enjoy more liberty than they know how to make a good uſe of; neither the *Clergy* nor the *Magiſtrate* affect a Tyranny over the Conſcience; all Sects are born with great Indulgence, and the Spirit of the Government is ſo tender in this Point, that an *Abuſe* of Liberty is prefer'd to a *Reſtraint* of it: in ſuch a Country, to aſſert a liberty of Thinking, is no doubt great Virtue. A Man ingag'd in ſuch a Cauſe, has, as you obſerve, no harder Task, *than to affirm what no body denies, and to deny what no body affirms.* Did theſe Advocates of Liberty live in a *Popiſh* Country, under *French* Perſecution, or a *Spaniſh* Inquiſition, where there would in earneſt be occaſion to aſſert with Vigour and Courage the Right Men have to think freely for themſelves; they who are ſo forward to defend a Cauſe, while it wants no Defence, give us but too much reaſon to ſuſpect, that if their Help were really wanted, they would be the moſt backward to appear in it: for leſt we ſhould miſtake

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their Character, and think they have the firmneſs of a good Chriſtian, they have taken care to tell us in the laſt Lines of their Diſcourſe, *That they think it Virtue enough to endeavour to do good, only within the Bounds of doing themſelves no harm*; which, as you obſerve, is true *Atheiſtical* Moral, and no better. And that this is no unfair Conſtruction of their Words, we may learn from their Actions, which are the beſt Comment on them. Theſe clearly ſhew us, that the leaſt appearance of Danger is able to damp in a moment all their *Free-Thinking* Zeal. A bare Inquiry after the Printer of their wicked Book has frighten'd them, and oblig'd the reputed Author to take a *ſecond* Trip into *Holland*; ſo great is his Courage to defend upon the firſt appearance of an Oppoſition. And are not theſe rare Champions for *Free-Thinking?* Is not their Book a Demonſtration, that we are in poſſeſſion of the Liberty they pretend to plead for, which otherwiſe they durſt ne'er have writ? And that they would have been as mute as Fiſhes, had they not thought they could have open'd with Impunity?

Had the aſſerting a *juſt Liberty of Thinking* been their real Aim, there could not have been a more uſeleſs *Deſign*, nor could it have been worſe *executed*. For what they affirm, no body among us, that I know of, now at leaſt, denies; *viz.* That all Men have a *Right* to think freely upon Subjects they are qualify'd to think about, and that 'tis the *Duty* of all Men to think freely (that is fairly and impartially) of the things they are requir'd to believe. Theſe are Principles evidently founded in Reaſon and Nature, *Chriſtianity* is built on them, which is an Appeal to the Reaſon and Conſciences of Men; and the *Reformation* is confeſſedly founded on no other bottom. We owe it

to

to a juſt Liberty of Thinking on the Duties of Religion, and to an impartial comparing of the Doctrines and Practices of *Popery* with the Precepts deliver'd to us in the Goſpel: and 'tis by the ſame Liberty the *Reformation* is ſtill maintain'd againſt the Tyranny of *Rome*, and our Right of Separation from them vindicated.

Nothing can be more needleſs, than to go about to prove what no body denies; but did it want a proof, theſe Writers would loſe their Point by the ridiculous *Mediums* they attempt to prove it by, and the abſurd *Inferences* they would draw from it. One of their principal *Mediums* to prove it *the Duty of all Men to think freely*, and for the ſake of which the Book ſeems chiefly to have been writ (as we may ſee by *pag.* 98. where the Quinteſſence of the whole is ſum'd up in one Page) is, *That the Clergy have been divided in Opinion upon many Queſtions in Divinity.* Is this now an Argument for *Free-Thinking*, or againſt it? Whence did this Diverſity of Sentiments in the Clergy ariſe? Is it not from their thinking freely, and taking the liberty to expreſs their Thoughts? But if their Diverſity of Opinion is an Effect of Liberty, then ſure it can't prove there is any want of it? But let me ask theſe Gentlemen another Queſtion: Is this Diverſity of Opinion in the Clergy to be incourag'd, or ought it to be remedy'd? If the firſt, why do they find ſo much fault with it, and ſpend ſo many Pages to expoſe the Clergy on that head? But if it be an Evil they would remedy, will this be done by giving them more Liberty, or will the ignorant and unlearned part of Mankind be leſs divided in Opinion, if they ſet up for deciding upon obſcure and *abſtruſe Queſtions*, than the Clergy, whoſe Education has

render'd them infinitely better qualify'd for ſuch Studies? What is it then theſe Madmen mean, by inſiſting on a *Medium* to prove their Point, which, turn it which way you will, makes againſt them? To conſider this Matter fairly in it ſelf, 'tis certain there is nothing in it, that any but *Ignorants* can think wonderful, or that can be of any real uſe to ſerve their wicked Purpoſes: 'tis, as you have ſhewn, no more than this; *Studious* Men, whether Clergymen or not, will be divided upon *abſtruſe Queſtions* from the nature of Things: and it can never be otherwiſe, unleſs the nature of ſuch Queſtions could be alter'd, or Men would ceaſe to think of them. But their being divided on ſuch Points, does not at all affect the *Neceſſaries of Salvation*; it does not ſhake or prejudice the Faith of a Believer, that is well inſtructed in the Grounds of his Religion, nor is it any juſt Excuſe to an Unbeliever: which yet is the ſilly uſe theſe profound Men, to whom almoſt every thing is *abſtruſe*, would make of it.

For they are as bad, you have ſhewn us, at drawing *Concluſions*, as they are in the choice of their *Mediums:* The firſt of which is, that Men ſhould lay aſide all *Guides* in matters of Speculation, as if having Guides and *Free-Thinking* could not ſtand together; whereas nothing is ſurer, than that at this rate we muſt either have no Learning or no Free-Thinking, or rather no Thinking at all, to any wiſe or uſeful purpoſe. For if we were all our own Maſters, nothing is more evident, than that moſt of us would be very ignorant, no Art or Science would have been carry'd to any conſiderable height; nay, the very Languages, which you juſtly call *the Shell and Surface* of true Learning, would not have been tolerably underſtood. We need go no further

ther for a Proof than to theſe worthy Authors themſelves, who, you have ſhewn, know little enough of all conſcience; and yet that little was not from themſelves, they muſt thank *Guides* for the ſmall Ability they have to write againſt them.

But this will not content them; for here they groſly put the Dice upon us, and after removing the good and able Guides we have already, they would *obtrude themſelves*: We muſt not be allow'd to follow thoſe who would lead us to Virtue and Religion, to a Knowledg of the beſt Being, the Practice of the pureſt Morality, and the Hopes of the moſt perfect Happineſs; if we will follow ſuch Guides, we are no *Free-Thinkers:* To deſerve that Name we muſt follow *them*, the moſt blind and ſtupid Guides a Man can be led by. And what are we to get by ſuch Leaders? Why, we are to reſign all our Notions of God, all Thoughts of Happineſs, all Endeavours after Perfection, all the Heights of *Heroick* Virtue, and every good Quality that can make us eminently uſeful to our Country or our Friends. We muſt have no more of Conſtancy, or Courage, or of any other Virtue, than we are ſure will do us no harm; we muſt diveſt our ſelves of all thoſe Prerogatives, that are the Excellence and Glory of the *human* Nature, and ſink into the *brutal* State: In ſhort, we muſt lay aſide every thing that makes Thinking valuable, and then we ſhall have the Honour to be dub'd *Free-Thinkers.*

Theſe are ſome of the glorious Privileges we ſhall enjoy by liſting under ſuch Guides, who, as you have frequent occaſion to obſerve, are Men of ſuch deep Reaſoning, as *ſupinely to conclude*, that nothing is certainly true, becauſe every thing has been diſputed. We muſt not, according to

theſe

theſe Men, ſay that *Snow is white*, or that *any thing is in Motion*, becauſe ſome of their *Free-Thinkers* have deny'd both. We muſt give up the moſt certain Rule in *Logick* to their Blindneſs, and not believe, that of two *contradictory* Propoſitions one is neceſſarily true, if it has happen'd that each have been oppos'd: tho nothing be more certain, than that in all Sciences inſuperable Difficulties may be rais'd on each ſide of a Queſtion; and notwithſtanding ſuch Difficulties, one Side may, and has been *demonſtratively* prov'd. Theſe Abſurdities we muſt freely think our ſelves into, or elſe we can never be what they would have us; ſilly enough to conclude with them, that no Revelation is or can be true, becauſe there have been many falſe ones. For this is the great Concluſion of their whole Book; 'tis not to make us rational *Free-Thinkers*, but irrational and abſurd *Atheiſts*, as you have admirably ſhewn.

'Tis for the ſake of this noble Cauſe they are ſuch zealous Advocates for *Free-Thinking*; 'tis not *Liberty* of Thought they contend for, but *Licentiouſneſs*, an unbounded Liberty to propagate their crude abſurd Notions, which don't deſerve the name of Thoughts: And as they are free from any internal Reſtraint that Learning, Modeſty, good Manners or good Senſe might lay upon them; ſo fain would they be free alſo from all external Impediments, either from the influence of the Clergy, or the power of the Magiſtrate. But if a juſt Liberty were wanted, which, I have ſhewn, with us it is not, theſe Gentlemen, of all Men living, have the leaſt Right to it; not only becauſe they would make the worſt uſe of it, but becauſe they give up the Principle on which the Liberty of Thinking for our ſelves, in matters of Religion, is ſolely founded;

founded; that is, *Conſcience*. 'Tis *Conſcience* ties the hands of the Magiſtrate from forcing a particular Religion on the Subject; but if all Religions be falſe, all Pleas of Conſcience are at an end, and the Magiſtrate is at liberty, without any other View or Regard, to eſtabliſh that Religion that he thinks will conduce moſt to the Happineſs and Quiet of his Government: The Truth or Falſhood of a Doctrine will not, on this ſuppoſition, be the Point in queſtion, but its Influence on the State; and of that the Magiſtrate will be the Judg: and no body, who is an Unbeliever, has a right to plead for an Exemption in Matters relating to Religion, any more than in any other whatſoever.

But 'tis not a juſt Liberty they either want or plead for; nothing is plainer than that *Free* with them has the Senſe you have given it, and carries with it the ſame Notion, as *Bold*, *Raſh*, *Arrogant*, *Preſumptuous*, *together with a ſtrong Propenſion to the* Paradox *and the* Perverſe, and a mixture of *Jealouſy*, *Miſtruſt* and *Surmiſe*; as if all Mankind beſides themſelves were *Fools* or *Knaves*: whereas you have abundantly prov'd their full Right to the firſt of theſe Appellations; and without an Injury to them, they may, I think, be ſaid to be *Knaves* according to their Power.

Nothing is *Free-Thinking* with them, that is agreeable to the common Senſe of Mankind, or to the unanimous Opinions of the beſt and wiſeſt Men. But let a Man advance any thing that is *new*, and *bold*, and *abſurd*, and he ſhall preſently be allow'd to be a *Free-Thinker*, whatever Motive it proceed from; tho what he ſays or writes be the mere effect of *Impudence*, or *Ignorance*, or of *a Love of Novelty*, of a *diſtemper'd Brain*, or a *corrupt Heart*; tho he does not ſpeak his *own* Thoughts,

Thoughts, but what he thinks will be agreeable to others; tho it be to *get a little Mony*, or to *make his Court* to ſome leud Patron, who has it in his power to advance him, that a Man runs riot on Religion, he can never forfeit their Eſteem; and the moſt ſcandalous Wretch, that can but ſay ſomething profane and abſurd, ſomething very irreligious and unphiloſophical, ſhall be allow'd to be as good a *Free-Thinker* as the beſt of them. To make ſuch *Free-Thinkers* (if they think as they ſpeak) nothing elſe ſeems to be requiſite, but a little ſmattering in *Philoſophy*, leſs *Logick*, a very little of the *learned Languages*, and a total want of *Modeſty*; with this Furniture let them but dabble a while in ſome modern, injudicious, ill-writ, leud, *Atheiſtick* Books, and in a little time they will come out conſummate *Free-Thinkers*.

That the *Free-Thinking* of theſe Gentlemen is nothing but a Compoſition of theſe Ingredients, is as plain from your Remarks, as if themſelves had told us ſo. You have intirely ruin'd all the Hopes they had from ſo *ſpecious a Cauſe* as Liberty: You have ſhewn that they perpetually ſhift the Queſtion, and that while they pretend to aſſert Mens Liberty, they are endeavouring, with a Heap of Inconſiſtences, to deprive them of every thing which can exempt them from the worſt of Slaveries; for ſuch certainly are the *baſe* and *abject* Thoughts into which their *Atheiſtick Scepticiſm* would ſink us, ſhould we give into them. You have allow'd them, without proving what they know not how to prove, that Men have a *Right* to think of all things they can think about, and that it is their *Duty* to think of ſome; but that, you have ſhewn, is no way inconſiſtent with having *Guides* to inſtruct and teach them what

what they ſhould believe: On the contrary, Guides are abſolutely neceſſary; for without teaching, the Unlearned can't believe; but when they are taught, the laſt Judgment is with themſelves, and they are at liberty to determine, upon conſidering the Arguments and Evidence, whether to believe or not. But the whole reſult of this *Right* or *Duty* to think freely, as you have ſaid it all in a few words, can come to no more than this: *A Man, whoſe Education has* enabled *him for it, will* examine *the Grounds of his Faith himſelf; but if he's ingag'd in an* active *and* buſy *Life, he'll acquieſce in the Judgments of thoſe, who have better Means and Leiſure to know them.* Nothing can be plainer or truer than what is here ſaid; *thus it is in Fact*, and *thus it always will be.* Men will think for themſelves when they can, and be govern'd by others when they cannot; and will prefer any Set of Principles, in which there is nothing immoral or unjuſt, to the uneaſy State of having none at all; and chuſe to be any thing, rather than what theſe *Free-Thinkers*, when the Mask is remov'd, would have them be, *Scepticks* and *Atheiſts* like themſelves, the moſt miſerable and ſlaviſh State poſſible for Men to fall into.

But you have not only taken off the Mask, and ſhewn what a wretched State it is that all their *ſpecious* Pretences for *Free-Thinking* end in; you have ſtrip'd them of that wherein their greateſt Strength lay, I mean their *falſe Reputation*, as if they were Men of ſuperior *Reaſon, Learning* and *Virtue:* which has ſupply'd the Weakneſs of their Reaſons, and made vulgar Minds believe, that theſe mighty Men keep their beſt Arguments, becauſe the boldeſt, in reſerve, and that they could have ſaid a great deal more, if they

 durſt:

durſt: but this their boaſted Reputation, you have ſhewn, is but a *Phantom*, a mere Shadow, that vaniſhes as ſoon as your Light approaches it. You have ſhewn, they reaſon not like Men, but Children; that they know not the common Elements of *Logick*, they can neither *define* nor *prove*; they can neither chuſe a proper *Medium*, nor draw a true *Concluſion*. And yet theſe are the Men that ſet up to arraign the Senſe and Reaſon of Mankind, to cenſure the moſt receiv'd Notions, and to diſpute firſt Principles; to deny the *Liberty* of Human Actions, while they contend for *Free-Thinking*, and the *Immortality* of the Soul, and the *Providence* of God, and the *Truth of Revelation*: Every one of which we might perhaps have reaſon to reject, were they no better defended, than they are oppos'd. Whatever may be ſaid to excuſe *Sceptical* Men in leſs knowing times, you have great reaſon to reproach theſe Gentlemen with their ſhameful Ignorance, that *in theſe brighter Days of Knowledg, when* Matter *and* Motion *have been thorowly conſider'd, and all the* Powers *of* Mechaniſm *diſcuſs'd and ſtated*, they can yet be fond of ſuch abſurd exploded Notions.

But as bad as their *Reaſoning* is, their *Learning* you have ſhewn to be lower ſtill; that they miſtake, whenever they ſtep into Antiquity; and when they attempt to give the Senſe of others, are pretty ſure to expoſe themſelves; and if nothing elſe, this at leaſt they prove, that the plaineſt Author puzzles them. As their Reaſoning is *ſhallow*, ſo their Learning is truly, as you term it, *occaſional*; take away their Extracts and Tranſlations, and where will it all be? They thought it decent indeed to quote, upon occaſion, the *Original*, which then ſeems to have been

been first look'd into; but I believe, by this time they would be glad they had let it quite alone, and confeſs'd their Learning had gone no deeper than Tranſlations, ſince all their ſhew of *Greek* and *Latin* has only ſerv'd to make them more pompouſly expos'd: the more they quote of both, the more they have put it in your power to prove they underſtand neither; and this you have done in a way as glorious to your ſelf, as 'tis ignominious to them. You appear your ſelf a perfect Maſter in the learned Languages, and in all Antiquity, while you blazon their extreme Ignorance in both: the Proofs you give of their knowing nothing, are noble Demonſtrations that there is nothing you don't know. You have made us feel that you really have what they would ſeem to have; and it will hereafter be as impoſſible, even to an *Engliſh* Reader, not to acknowledg and admire your ſuperior Learning, as it will be not to deſpiſe and laugh at their Pretences to it. Whenever we think of TULLY's *Superſtition*, VIRGIL's *Philoſopher*, and the *Magici Terrores* of HORACE, we ſhall with pleaſure remember both you and them: Tho to do them Juſtice, I muſt own, that as few would have made ſuch very ſad Work of *Tully*, as they have done; ſo few, I believe, could have ſet his Thoughts in the fine Light you have. And for thoſe beautiful Lines in *Virgil*, *Felix qui potuit* &c. as much as they have been read, I am perſuaded they never were by any hand ſo well explain'd. But for the Honour of our *Free-Thinkers*, on occaſion of theſe Paſſages, you have admirably ſhewn, that they have not Penetration enough to let thoſe Places of the *Antients* alone, that are not for their purpoſe, nor to uſe thoſe that are. You are ſo kind in-

deed as to tell them where they may find fitter for their turn than any they have brought, *viz.* in *Galen*, and the *Greek* Commentators upon *Ariſtotle*. But what cruel tantalizing is this, to Men who have ſuch an itch for theſe Paſſages, and yet are ſo unable to come at them? Would they not ſay a word for *Atheiſm*, till they had read over thoſe Books, how ſecure ſhould we be of never hearing more from them?

But let them write at their peril, as ſoon as they pleaſe, you have put us out of pain for any thing they can ſay. We are ſure now there is nothing formidable either in their *Reaſoning*, or their *Learning*; they can produce nothing that has not been already anſwer'd: And as their *Arguments* will have no ſtrength in themſelves, ſo will they no longer receive any advantage from their *Reputation*; for if we could ſuppoſe them to be Men of Virtue and Integrity, that can only prove they have *honeſt Hearts*, but will be no proof that they have not *weak Heads*; and that indeed might be an Argument for *pitying* them, but can be none for *following* them: but even their *Virtue* we ſhall, upon examination, find to be but a *ſlender* Buſineſs. And if it has been taken notice of, 'tis not becauſe 'tis conſiderable in it ſelf, or would make any great Figure in a *Chriſtian*; but becauſe 'tis ſomething rare to find any thing like Virtue without Principles, and *irreligious* Men are generally *immoral* too.

The reputed Author of *Free-Thinking* is, for all I ever heard, a ſober Man, Thanks to his natural Averſion to Intemperance, and that is more than can be ſaid of ſome others of the Club; but as for any other Virtue, he has told us, 'tis ſuch as he intends *ſhall never hurt him*: and it can't be thought uncharitable, if I ſay it riſes from

from no higher Origin than Fear; for he has himſelf diſclaim'd all nobler Principles. Indeed they ſeem conſcious to themſelves that their *Virtue* is *Appearance* only, nothing real, or that will bear the Teſt; elſe it would be impoſſible they could be fond of Atheiſm. *Good* Men indeed are not always *wiſe* ones; and therefore, I ſhall not deny, but a *good* Man might, by much *Sophiſtry*, be ſeduc'd into *Atheiſm*; but *pleas'd* with it he can't be: *For Men, when they have ſettled themſelves in* Atheiſm, *to be elevated with Joy and Mirth, as if they had obtain'd a great Conqueſt, you have with great Judgment obſerv'd to be unnatural*, unleſs they have liv'd ſuch Lives as makes them afraid of Death. *To rejoice in the Loſs of* Immortality, *and to be* pleas'd *with thinking they ſhall die like the* Beaſts; *this in good Men is utterly impoſſible; all the Springs of human Paſſions reſiſt and refute it.* This Obſervation is ſo juſt, that we may be allow'd, I think, to conclude from it, That no Man, who acts *conſiſtently*, can love Virtue and delight in *Atheiſm* at the ſame time. Let therefore our *Free-Thinkers* either own their Inconſiſtency; or, ſince 'tis evident, they are ſo fond of being *Atheiſts*, let them renounce all pretence to the Love of true Virtue, and confeſs they have no more of it than the *Atheiſtick* Principles will bear, no more than what their Conſtitutions or their Fears oblige them to: And when their Virtue is confeſſedly brought ſo low, they will be able to do as little harm by their Reputation as *good* Men, as they can by that of *wiſe* and *learned* Men.

What now can be apprehended after this from the feeble Advocates of ſo ill a Cauſe? You have ſtrip'd them of their Arms and Armour both, and expos'd them in their true Colours, naked and

and defenceleſs, and without diſguiſe, and made them appear ſo very ridiculous, that hereafter they may paſs for *harmleſs* Creatures, harmleſs becauſe *impotent*; Creatures, whom inſtead of dreading, every *Freſh-Man* will think he has a Right to inſult, you have made them ſo contemptible. All who are Well-wiſhers to *Learning* and *Religion* applaud your Conduct, and rejoice in the Succeſs, and are thankful for the Service you have by ſo compleat a Conqueſt done to both.

It muſt be confeſs'd that this is not the firſt time you have diſtinguiſh'd your ſelf in the Service of *Religion*. Your *Sermons at the* Boyle-*Lecture* will always be remember'd to your Honour, wherein you have ſhewn with the utmoſt Evidence, the cloſe and inſeparable Connexion there is between *Natural Philoſophy* and *Natural Religion*; and that the better one is underſtood, the more firmly will the other be eſtabliſh'd. I can't forbear, on the mention of Mr. *Boyle*, taking notice of the difference there is between that *Great* Man and our modern *Free-Thinkers*, and how in the Characters of each is juſtify'd that judicious Remark of my Lord *Bacon*, which theſe Gentlemen thoughtleſs, it ſeems, of the Application have themſelves given us: *A little Philoſophy*, ſays he, *inclineth Mens Minds to* Atheiſm, *but depth in Philoſophy bringeth Mens Minds about to* Religion. Mr. *Boyle* was not more a *Philoſopher* than he was a *Chriſtian*; and his *Lecture* is not a greater Evidence of his own *Piety*, than of the *Folly* of our *Free-Thinkers*, none of whom have been able to attack any one of thoſe many noble Defences of Religion, which that *Lecture* has produc'd; of which yours, I may be allow'd to ſay, is both in Order and Dignity the firſt.

As

As you then bravely defended Natural Religion, and built your Proofs on ſuch ſolid Foundations as no *Atheiſtick* Attack can ever ſhake; ſo in your Remarks you have done equal Service to that which is *Reveal'd*. To paſs by your candid and learned *Vindication*, in your tenth Remark, of ſome of the antient *Fathers* (a Name ſome Men love to inſult, but who did not write the worſe for being *Fathers*; they writ up to the Philoſophy and Learning of the Times or Places they liv'd in,) you have, by two ſhort Obſervations in the 15th and 22d Remark, vindicated *Chriſtianity* it ſelf from the moſt plauſible and ſpecious Oppoſitions of its Enemies. In the firſt you have baffled all the Objections our modern *Atheiſts* can muſter up at once; by obſerving that there is nothing *new* in what they ſay, except the Dreſs they put it in; that their ſtrongeſt Objections are *old* and *ſtale*, ſo very old, *that if they could have any Operation*, Chriſtianity *would have been extinct above a thouſand Years ago*. And you might have gone a great deal higher; for there has not, I believe, one new Objection worth an Anſwer been made to *Chriſtianity* ſince the days of *Porphyry*, who had more Sagacity and Learning than our modern *Free-Thinkers*, take them all together. In your other Obſervation you have given ſo full and clear an Anſwer to that popular Objection taken from the *many Pretenders there have been to Revelation*, that the weakeſt Mind can never be again impos'd on by it, if they do but remember what you have ſaid in a very few words, *That could ſuch Reaſoning have had any Effect*, Chriſtianity *had never begun*; *that ſuppoſing* Chriſtianity *to be* true, *yet ſuch Impoſtures muſt neceſſarily be, while human Nature is what it is*; *and that our* Scriptures *have foretold it*.

Is

Is that then, ſay you with irreſiſtible force, *a good Argument* backwards *againſt the* Truth *of any thing, which* à priori *is plain muſt happen ſo, tho that thing be* allow'd *to be true?* By the way give me leave to ſay, that in the laſt part of that excellent Remark, you ſeem to have miſtaken the Deſign of our *Free-Thinkers*, when you fancy, by putting the moſt extraordinary words of their whole Book into the *Errata*, they have thereby diſown'd them: On the contrary, I take it to be their Favourite Line, and put into the *Errata* becauſe it is ſo, as the beſt way to have it ſeen with the greateſt Eaſe and moſt Advantage; whereas, as it ſtands in the body of the Book, a careleſs Reader might either paſs it, or not attend to it.

I can't but take notice of two other Obſervations in your 9th and 16th Remarks, which particularly touch'd me: the firſt is of ſo much uſe in ſtating the Notion of *Heathen Idolatry*, that it ought never to be out of our Thoughts, if we would make a right Judgment of the old *Theology*; viz. *That the Objects of Worſhip in* Paganiſm *and* Polytheiſm *had not* all *the Attributes, nay generally not* one *of them, that we now by Advances in Science and Thought juſtly aſcribe to God.* This Obſervation, upon a careful Application of it to what we meet with in the antient Books, will be found not only to be very juſt, but of great importance, and of more uſe even in the Study of the Scriptures, thoſe I mean of the Old Teſtament, than perhaps will eaſily be believ'd by thoſe who have not try'd. In your 16th Remark you have obſerv'd, with great Judgment and Acuteneſs, *That if the Power of the* Devil *in* Poſſeſſions *and* Witchcrafts *is viſibly declin'd in* England, *no Thanks to the* growing Sect, *but to the*

the Growth of Philoſophy and Medicine; that 'tis the Learning of others has made the Change, not their *Free-Thinking*, which has never yet done the World the leaſt Service; and that the beſt Books that have been writ on that Subject, *have been writ by Prieſts*. Others, in ſhort, have laid the Devil, they only look on and laugh; but I have never heard of any Feats they have done this way, and am apt to ſuſpect, that few People would be more afraid of a *walking* Ghoſt, or an *enchanted* Houſe, than this very Writer, who can ſo manfully inſult an Apparition, while no ſuch *Panicks* are in reach of him. But what ſtrikes me moſt in your Remark, are two words, *not becauſe they were* Popiſh *Times*, *but becauſe* Unlearned. *Popery* indeed knows how to make its uſe of *Ignorance*, and has been perhaps in a good degree the Cauſe of it; but your Diſtinction is nevertheleſs true: and if it ſeems in this Particular to make ſome Excuſe for *Popery*, which is odious enough of it ſelf without loading it unjuſtly; yet in very many others it does Service to *Chriſtianity* it ſelf, and removes the Contempt from the Perſons of *Chriſtian* Writers to the Times, and is of great uſe to form a right Judgment of Things, and to vindicate both our *Religion* and our *Reformation* from many Objections that *Atheiſts* or *Papiſts* have made to them.

But the greateſt and moſt important Services you have done Religion are ſtill behind, I mean your *Vindication of the Scriptures* of the Old and New Teſtament. Few could have ſhewn, with the brevity and clearneſs you have done, that the difference between the *Samaritan* and *Jewiſh Pentateuch*, inſtead of being an Argument that the *Jewiſh* Books have been *corrupted* or *interpolated*, is

really a Demonſtration of the contrary; ſince the two Copies differ no more from each other, than any other Book does from it ſelf in different Manuſcripts. Few could have affirm'd this on their own knowledg, beſides your ſelf; and the Learned are ſtill more oblig'd to you for your Account of the *Samaritan Chronicon*, which theſe Gentlemen would oppoſe to the Sacred *Books*. But you have ſhewn, in a few Lines, that the Writer of that *Chronicon* deſerves no better a place among *Hiſtorians*, than themſelves do among *Men of Letters*; and that both want only to be known to be made contemptible.

But what will chiefly make your Remarks remember'd with a grateful Diſtinction and Eſteem by Men of Learning, is what you have obſerv'd in *Vindication of the New Teſtament*: for not to inſiſt on your 31ſt Remark, where, by your Account of the *Canon* of the New Teſtament, you have baffled all the little Cavils and Attempts that have been made to render it *ſuſpected* and *uncertain*; your 32d Remark on the *various Lections* of the New Teſtament, can't be too much valu'd or admir'd. 'Tis a Work worthy of ſo great a Genius, 'tis a Maſter-piece, even among your Works, no body could have writ it but your ſelf; and if I may preſume to judg, you have here outdone your ſelf. You have, in the ſmall Compaſs of ſeven Leaves, done the Work of large Volumes, and have ſet the whole Queſtion of *various Lections* in ſo clear and full a Light, that nothing more need be ſaid in defence of the Text on this account, nothing can be ſaid againſt it. You have pull'd up this Panick by the very Roots, and a Man muſt be afraid of his own ſhadow, who can hereafter be in pain about a various Reading, or think the number of them any prejudice to the

Integrity

Integrity or *Authority* of the ſacred Books. I ſhould tranſcribe the whole Remark, were I to take particular notice of every thing in it that is excellent. But as valuable as the whole Remark is, I can't deny my ſelf the pleaſure of mentioning two or three, of what ſeem'd to me the moſt remarkable Particulars.

One is, that the *preſent Text* is not the Text as left us by the Apoſtles in their *Autographum*, but as it was ſettled about two hundred years ago by *Robert Stephens*, that learned Printer; whence it follows, that if the Text ſhould be revis'd now by an *abler* Hand, and by the help of *more and better Manuſcripts*, ſuch an Edition of it ought to be prefer'd; but ſuch undoubtedly would that be which you could give, would you, upon the Materials your Friend Dr. *Mills* has with ſo much Labour brought together, exerciſe the Critick, you, and you alone, are Maſter of: He has collected with Fidelity and Care; to diſtinguiſh with Judgment and Exactneſs, is his Friend's Part. Another Obſervation of very great moment in this Queſtion is, That the *Manuſcripts* of the New Teſtament have been collated with a *religious*, not to ſay *ſuperſtitious* Exactneſs; *every ſmall Slip of a lazy or ignorant Scribe* has been obſerv'd, which the Editors of other Books do not uſe to trouble their Readers with; *what is thought commendable in an Edition of Scripture, would in other Editors be deem'd impertinence and trifling.* This Obſervation ſtrikes off at once a vaſt heap of *various Readings*, in a juſt compariſon between thoſe of the New Teſtament, and of any other Book, of which any number of *Manuſcripts* has been preſerv'd; and 'tis more than probable, that the Exceſs in number of *Variations* would, upon a fair Eſti-

mate, be generally found on the other ſide. And ſince nothing has befallen the New Teſtament in this reſpect, but what has been the common Lot of all other Books, it unavoidably follows, that no ſuch Objection can be of any force, unleſs they will allow that *all antient Books, as well as this, muſt be laid aſide as uncertain*; or maintain that *Providence* ought to have taken care, *that the Tranſcripts of the Sacred Books ſhould have been exempted from the common Fate*; that the Pens of all the *Notaries and Writers of Millions of Copies ſhould*, to uſe your words, *ſpontaneouſly have written true, or have been ſupernaturally guided*, tho the Scribes *were nodding or dreaming:* which would be the greateſt of all *Miracles*, or rather the Suppoſition of it is the greateſt of all *Abſurdities.*

The laſt Obſervation I ſhall mention, and to me the moſt curious one, is, *That the very* Original *Text is now probably not to be found either in any one* Manuſcript, *or in all together*; *and that unleſs it has far'd better with the New Teſtament than with all other antient Books, beſides all the Helps the Text can have from* various Lections, *it ſtands in further want of Emendation by true* Critick. But if this be true, as it can't be deny'd, why muſt the New Teſtament be the only Book that muſt want the Aſſiſtance other Books have had, to reſtore them, as far as may be, to their firſt Purity? How much would the Text of the *Claſſicks* be inferior in Beauty and Exactneſs to what it is at preſent, if it had been left ſtill in the Condition it firſt appear'd in, and the Editions publiſh'd two hundred years ago had been ſcrupulouſly follow'd in all ſucceeding ones? But from the Advantage other Books have had from true *Critick*, 'tis eaſy to judg how much the New Teſtament

Teſtament has ſuffer'd by the want of it. But how unreaſonable is this, that all other Books ſhould enjoy the Benefit of able Hands, who have with great Succeſs endeavour'd to reſtore their native Beauty to them, except that one alone, which of all others we are confeſſedly the moſt concern'd for? Had half the pains been taken to clear the Text of the New Teſtament of the Errors of Copiſts, that have been ſpent in *forc'd* Defences of them (to which let me add, the many Faults made in *ſplitting* the Text into *Chapters* and *Verſes*, which faulty Diviſions have been propagated into all Editions; a Misfortune peculiar to the Sacred Books, and which would ſtrangely deface the beſt Oration in *Demoſthenes*) the Stile at leaſt of the inſpir'd Writers would be freed of many Difficulties; and inſtead of ſeeming abrupt, incoherent and obſcure, would often, by a very ſmall Alteration, be render'd eaſy, clear and natural. The Senſe indeed, where 'tis of any moment, would be ſtill the ſame; but *'tis not nothing*, as you obſerve, *to add a Juſtneſs and Propriety of Expreſſion.*

Upon the whole, we ſhould certainly have more of the *true* Text, by being leſs tenacious of the *printed* one; which while we are afraid of parting with a Tittle of it, what do we but impute to the Sacred Writers themſelves the Errors of others, and conſecrate what is not theirs, inſtead of admitting what by the moſt certain Rules of *Critick* we might be ſure is? But that is not the worſt of it; we do not, by our ſcrupulous Adherence to the printed Text, barely ſuffer the Miſtakes of Scribes or Editors, that might by the help of Manuſcripts and good *Critick* be remov'd; we are unavoidably drawn into vain Defences of them: which inſtead

ſtead of preſerving the Authority of the Sacred Books, the thing intended, has certainly had a very different effect, and given a handle to Libertine Spirits, to inſult both them and their Defenders.

That the preſent Text wants the help of more Manuſcripts than have yet been examin'd, or the Aſſiſtance of *Critick* to ſupply the want of them, is not only *à priori* evident from the Reaſon and Nature of the thing; thoſe who have read the New Teſtament with a critical Care and Exactneſs, know it to be ſo in Fact: your ſelf have given us a ſmall Specimen of this, in your happy Conjectures upon three Paſſages; which, as far as I can find by my own Converſation and my Friends, are univerſally lik'd by the Men of Learning, who would be very glad ſo great a Maſter would turn his Labours to the Scriptures; and if not a new Edition of the Teſtament, that he would give us at leaſt a *Critice Sacra* on it, which from ſo able a Hand, would, on many accounts, be infinitely valuable. Many of us are ſenſible this wants to be done, tho none of us can do it; the Province is yours without diſpute, 'twill be our part to judg and to applaud. We begin to be convinc'd from what *Capellus* has done upon the Old Teſtament, and what all the great *Criticks* have done upon the *Claſſicks*, that the *Scriptures* can never be rightly underſtood, or an Edition of them be made to all the Advantage, it might, till the ſame Rules of *Critick* be here follow'd and obſerv'd, that have ſo ſucceſsfully been us'd in explaining and correcting other antient Books; with this only difference, that greater Modeſty, Diffidence, and Caution ſhould be us'd in changing the receiv'd Text in theſe, than has commonly been done in other Books; that Emendations from

from Conjecture ſhould be confin'd to the Notes, and the Text very ſeldom or never alter'd, without the Authority of Manuſcripts. But theſe are Cautions which 'tis impertinent ſo much as to hint to you, who could in a minute dictate of your ſelf, more Rules neceſſary to be obſerv'd in ſuch a Work, than a Man of ten times the Learning I pretend to, would after much Thought be able to ſuggeſt.

But to proceed: The things I admire in your Remarks do not end but with them: And what you give us in the laſt of them, does not the leaſt deſerve our Thanks. Your *Critick* on the Paſſage of *Victor*, concerning the pretended Alteration of the Goſpels, *tanquam ab Idiotis Evangeliſtis compoſita*, is admirable; you have ſhewn to a Demonſtration, for the Credit of our *Free-Thinkers*, that the Story they are ſo fond of, *is a mere Dream and Chimera*; *and that it may be known to be ſo, even* à priori, *by a Man of common Senſe.* But you are not content to prove 'tis a Dream, you have given ſo very probable an Account of its Riſe and Origin, as hardly leaves any room to doubt of it. And this Paſſage thus accounted for, is a wonderful inſtance what great matters may be ſometimes made out of Nothing, and ſhould be a warning to all honeſt Minds, not to be eaſily credulous to the ill ſide. For here we ſee the ſingle ſtroke of a Pen in one Letter, by which an O is turn'd into a Θ, (1 *T.* 3. 16.) improv'd into a general alteration of the New Teſtament; and by another advance, the ſuppos'd Cauſe of this Alteration is remov'd from the Copiſts to the Authors, and Faults in tranſcribing the Sacred Books are chang'd into Miſtakes in the firſt Writers of them: and from hence their whole Authority is render'd *uncer-*

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tain and precarious, and the preſent Books inſtead of authentick Copies, muſt be deem'd no better, in effect, than ſham-pieces; as having been alter'd and new dreſs'd above 500 Years after they were firſt writ. Never was ſuch a heap of Nonſenſe gradually rais'd from ſuch ſmall beginnings; we muſt give up the whole Teſtament, becauſe a ſingle Letter is ſuppos'd to have been alter'd with deſign; we muſt part with the Evangelick Hiſtory, and renounce the *Goſpels*, becauſe a ſmall literal change is ſaid to have been made in one of the *Epiſtles*. I ſay, *ſaid to have been made*; for I pronounce nothing upon ſo diſputable a Point, which, with ſome other difficulties in that famous Text, deſerves a nice and critical, that is, *your* Examination. But behold the Learning and Judgment of our *Free-Thinkers!* A *Gnat* won't go down with ſuch ſqueamiſh Judges in favour of Religion; but ſtart any thing againſt it, and they can, without difficulty, devour as much as their beloved *Bell* and the *Dragon*; they can ſwallow *Camels* of Blaſphemy and Nonſenſe.

When theſe Writers meddle again with *Victor*, or any *ſuch like Prodigy* of an old Author, as they will no doubt do it with the ſame Succeſs, ſo I wiſh them the ſame Puniſhment; that they may have the Mortification to ſee themſelves expos'd as they deſerve, and the Cauſe they attack render'd ſtronger by their Oppoſition. If they will not grow wiſer and modeſter themſelves, I am apt to think others will take Warning by their Chaſtiſement, and that we need be in no great apprehenſion of the *growing Sect* after this Example: which muſt convince even their Well-wiſhers, if they have any Senſe, that the greateſt efforts ſuch Libertines can make, will have

have no other effect, than to provoke new Defences of the Cauſe they hate.

I ſhould now have done, but that I can't take leave without ſaying a little of the Service, which in my humble Opinion you have done to *Learning*, by this Defence of our *Religion*. It may ſeem indeed ridiculous to think this neceſſary, when you have already oblig'd the World with ſo many Works; in which you have out-gone the greateſt Expectations that your firſt Eſſay could raiſe, your learned Epiſtle upon *Malala*; and made ſurprizing Diſcoveries in every part of Letters you have medled with. But ſo it is; the knowledg of *Critick* is ſo low with us, that 'tis grown faſhionable with many to cover, or rather glory in their want of it, by affecting a Contempt of it; 'tis as eaſy and familiar to ſome Men to ſlight and deſpiſe *Criticiſm*, as if in their Ignorance they thought it really ſpoil'd Books, inſtead of mending them. They can read without underſtanding, and laugh at what they have not read: This they find much leſs troubleſome than 'tis to read and underſtand; which would ſpoil the Jeſt, and force them to admire the ſuperior Learning, which now they ſecurely can deſpiſe; while they blindly think, that becauſe they ſee nothing admirable, there is really nothing to be ſeen.

With theſe Men, the Performances of the greateſt Maſters are but *difficiles Nugæ*. *Horace* it ſelf, with all the Beauties and Improvements you have given it, is but a trifling Work: And were we to take the Words of ſome that paſs for learned Men, all you have done is nothing more than a Diſpute about a *Comma*, or a *ſingle Letter*; about *ac* or *et*, *nec* or *neque*, *vel* or *aut*, or the like Trifles. So little do they know the Uſefulneſs or Value of true *Critick*: They con-

ſider not, that great things conſiſt of little ones, and thoſe of leſſer ſtill; and that if the leaſt things are neglected, that neglect will of conſequence neceſſarily affect the whole; in which there can be no Beauty or Exactneſs, but what ariſes from the Beauty and Exactneſs of the Parts. 'Tis with *Critick*, as 'tis with *Painting*: To an unskilful Eye there appears no difference perhaps between a great *Original* and an ill *Copy*; but is there therefore none? Will not the curious and diſcerning Eye of an able Maſter obſerve to the leſs knowing, whom he would inform, that the Excellence of one above the other conſiſts of an infinite number of Particulars, that in themſelves may, many of them, ſeem but little things, and of no ſignificancy to that Beauty and Perfection which gives its Value to it? Will he not ſhew it has the Advantage of the other, not only in the *principal* Lines, or greater Strokes, but in all the *Finiſhings*, and in every Touch, even in the *minuteſt* Parts, into which the whole may be reſolv'd? A ſuperiour Pencil is ſeen in the leaſt things, in a Finger, or in the ſmalleſt Joint of it, in a Nail, or Hair, as well as in the nobler Parts. The ſame Skill that directs and guides the Hand in the principal Features, makes it at the ſame time capable of drawing all the other with the exacteſt Order and Proportion. On the other ſide, he that has not Skill enough to finiſh a Piece well in the leſſer things, his whole Work will not only be leſs perfect on that account, his Inability in ſmaller things will not ſtop there, 'twill ſhew it ſelf in all the other Parts: or if his *Inaccuracy* be the Effect of his *Negligence*, and he performs ill in the leſſer things, becauſe he thinks it below him to take the neceſſary Care to do them well, his Negligence will inſenſibly grow

grow upon him, and from doing ſome things ill, he will ſoon come to do nothing well. In ſhort, he that ſhews a maſterly Pencil in the principal Parts, will ſhew himſelf equally a Maſter in thoſe that are leſs principal; and he that does not know what is beautiful or natural in the leſſer Matters, will in the greater alſo appear unequal to his Work.

And ſo it is in *Critick*: the Beauty of a noble Compoſition does not ariſe from the Beauties of ſome principal Parts only; every Particle and Syllable, by being well choſen, and aptly plac'd, contribute their Share to the Exactneſs and Perfection of the whole. And a Man who has not Taſte enough to be ſenſible of the difference that the alteration of a *Letter* or *Stop* may make, will never be able to ſhew diſtinctly the Beauties of a good Compoſition, or to make one himſelf that will bear Examination. The Skill that enables a good *Critick* to judg nicely and acutely of the things, that in a principal manner influence the Senſe, or Order, or Conſtruction of the whole; will make him alſo feel, that oftentimes the minuteſt Parts can't be chang'd, without affecting all the reſt. As he acquir'd his Skill by attending exactly to every Part, whether great or ſmall; ſo the Ability that was acquir'd from all, will of neceſſity extend to all. And he that has no Diſcernment, or Senſe of Exactneſs, in the things that to common Readers may ſeem to be little more than *Expletives*; either has not, or will ſoon loſe any *Critical* Ability he may pretend to, in the things that are thought moſt eſſential.

The *Critick* appears ſometimes in your *Horace*, upon occaſions ſeemingly the moſt trifling, and diſdains not to take notice of the leaſt Particle; but 'tis the ſame *Critick* that in other Places does

Wonders, that *diſcovers* hidden Beauties, that *reſtores* Places which others did not ſuſpect to be corrupted, or perhaps ſaw it, but in vain; and happily *explains* many things, which the moſt Learned Men have taken great Pains to ſhew they could not: And therefore to repreſent your *Horace*, as ſome do, as if it were remarkable for nothing but for the Pains you have taken to correct a *Pronoun*, an *Adverb*, or a *Particle*, or to mend ſome other little Faults of no importance; ſuch as the change of a *ſingle* Letter, or the altering a *Comma*, or the ſpelling of a *proper* Name, or the like minute and trifling Circumſtances; this is as unjuſt and abſurd, as it would be to ſay, that the beſt Pieces of Sir *G. Kneller*, do not excel thoſe of common *Sign-Poſts* in any thing that is very conſiderable; becauſe they do excel in every thing that to a vulgar Eye may ſeem not to be conſiderable: As if it were a Fault to be exact in little things, and the ſame hand either would not condeſcend to them, or could not go beyond them. But however ſuch Pretenders to Learning may deſpiſe what they cannot imitate, 'tis certain that the Advancement Learning made in the laſt Age, was owing to the Advances that were made in *Critick*, a nice and ſcrupulous *Critick*, that extended its Care and Skill to the minuteſt things: And when they come once to be neglected, a Neglect of the greater will ſoon follow; and from the heights of Learning, we ſeem'd to be arriv'd at, we ſhall by large Steps relapſe into Barbarity and Ignorance; unable to defend what is *right*, or to diſcover what is *counterfeit*, we ſhall become an eaſy Prey to the wicked Patrons of *Papal Superſtition*, or to the more wicked Advocates of *Atheiſm*; and for want of ſufficient Learning to maintain our Ground againſt

gainſt thoſe dangerous Extremes, ſhall either fooliſhly receive as *true*, the ridiculous *Legends* and impious *Forgeries* of *Rome*, in the place of the moſt authentick Hiſtories; or more fooliſhly give up to *Atheiſts*, as Fictions and Impoſtures, not only thoſe, but the *Oracles* of God himſelf.

Some Men indeed are willing to allow, that good *Critick* is valuable in it ſelf, that there is ſomething in it very ingenious and entertaining, and that at the *Reſtoration of Learning* it was in ſome ſort neceſſary to diſtinguiſh between good and bad Copies, between what was genuine and ſpurious. But they think the Store was long ſince ſo near exhauſted, that *Critick* now is of little or no uſe; and therefore thoſe who have Penetration and Judgment to make good *Criticks*, eſpecially if they be of the *Sacred* Order, might, in their Opinion, be much more uſefully imploy'd. With theſe Men even your *Horace* wants an *Excuſe*, rather than deſerves any *Commendation*.

To this unhappy State is Learning now reduc'd: tho every thing you have writ be a Demonſtration, that Work more than enough is left to exerciſe the ableſt Pen, 'tis your *Remarks* only have made numbers of us ſenſible, either of your Skill in *Critick*, or of its great uſe. Your Skill indeed you had long ago given your Countrymen the nobleſt Proof of in their own Language, in a Work that never could be anſwer'd, your *Diſſertation* upon *Phalaris*; a Work in which it muſt be own'd, there is a greater variety of curious and uncommon Learning, than was ever yet brought together in ſo ſmall a Compaſs. But if the Language were *Engliſh*, the Subject was not; and the Matters treated of are ſo much out of the way of the Generality even of thoſe who are bred to Letters, that it was little read,

and

and ſoon forgot; and they who admir'd the Learning, could but few of them ſee the uſe of it. This was a Diſcovery reſerv'd for your *Remarks*, which have convinc'd us all, that true *Critick* is as uſeful, as 'tis now uncommon; that 'tis as neceſſary in *Sacred* as *Profane* Learning; that there is a great Connexion between the two, and that a maſterly Skill in one is of great Service to maintain as well as adorn the other. The Weapons with which *profane* Men hope to attack Religion moſt ſucceſsfully, are fetch'd from what we call profane Books; and he that would make a good Defence, muſt be skill'd in the uſe of the ſame Arms.

'Tis to this ſuperior Skill we owe the Defeat you have given the *Free-Thinkers*, and the Compleatneſs of your Victory. You have done what no body could do beſides, becauſe no body beſides has the ſame Skill in *Critick*, the ſame Knowledg in every part of polite Learning; a Knowledg ſome may envy, but which no one will diſpute with you. We ſee the Cauſe of your Succeſs, as well as the Succeſs it ſelf, and admire your Learning, as much as we do the uſe you have made of it. And the Senſe we all at preſent have of this, I can't but hope will have the good Effect to retrieve, in ſome degree, our Love to that Learning, which ſeems to be ſo much loſt; by letting us ſee in your Example, that our Holy Religion is beſt defended by the Men who have moſt of it. Your Remarks have taught us the Uſe and Value it is of, and that is the likelieſt way to have it ſtudy'd and purſu'd: But if your Remarks have this good Effect, it muſt be confeſs'd you will have done great Service to *Learning* as well as to *Religion*; you will have retriev'd one by your Defence of the other: And ſince you have ſhewn

Learning

Learning to be ſo uſeful to Religion, what Service you do to one, is really a Service to the other; and therefore if your Remarks can in any degree revive the former, you will have done a double Service to the latter, both by your own immediate Defence of it, and by vindicating that Learning from Contempt, by which it can be beſt defended.

Theſe, Sir, are ſome of the Reflections your *Remarks* have rais'd in one who is truly ſenſible of the Service you have done to both, and is ambitious to expreſs his Gratitude in the beſt way he can. So much at leaſt you will ſee, that I have read your Remarks with the care of one who endeavours to improve by them, and with ſuch an entire Satisfaction, as can leave no room to doubt how ſincere, or rather impatient, I am in my repeated Deſires to you, that you would ſoon oblige us with the Second Part. And in theſe Sentiments, believe me, Sir, I am not ſingular; your Remarks are read by all, and admir'd as much as read: To the Clergy in particular, nothing can be more acceptable, than what is ſo ſerviceable to Religion; and if the univerſal Eſteem, with which they have been receiv'd, can create an Obligation, we think we have a Right to more from the ſame Hand. And let me add further, that we have, upon another ſcore, little leſs than a direct Claim upon you; for I muſt not forget to tell you, that if we have *gain'd* by your Remarks in one reſpect, we are like to be great *Loſers* in another; we are in danger of loſing no leſs than an Edition of all *Tully*, and what is of more Conſequence, a *new Goſpel:* with both which, for the Advancement of Learning and Religion, *their* Learning and *their* Religion, the *Free-Thinking* Club were preparing to

oblige

oblige the World. And the laſt of theſe was, I have been told, quite finiſh'd, and juſt ready to be publiſh'd, when your Remarks unluckily came out to ſhew, that they are neither *Chriſtians* nor *Scholars*: And this has ſuppreſs'd at leaſt for ſome time, if not totally ſunk, both theſe noble Undertakings. What amends now can you make the World for ſo great a Loſs, for the improvement, or at leaſt the pleaſure, two ſuch Works would have given us, but by writing more your ſelf, by which we are ſure to be pleas'd and improv'd both?

That you may continue for theſe, and better Reaſons, to diſtinguiſh your ſelf, and to do Honour to your Country, by the like ſignal Services to Learning and Religion; and may meet with from thoſe, who are able to give you more than words, ſuch grateful Returns as your Defences of both call for, is the hearty Wiſh of,

SIR,

London,
Mar. 28,
1713.

Your unknown Admirer,

and humble Servant,

Philo-Criticus.

ERRATA.

P. 19. l. 17. for *ſum'd*, r. *ſumm'd*.
P. 27. l. 28. for *Thoughts*, r. *Thought*.